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ABSTRACT

Designed to demonstrate how "Focus on Man", the social studies guide for Utah teachers, can be revised to include accurate and empathetic treatment of the Native American. this document cites inaccurate statements, presents the rationale for change, and provides examples of how to correct inaccuracies. Specifically, this study deals with the following: (1) Native American terms (Native American; Native American education; Bureau of Indian Affairs; anglo, Caucasian, European, white; tribes; reservation; Native American organizations); (2) a generalized rationale for change (deals with questionable activities frequently found in primary and intermediate grades such as: building "Indian Villages" in the sand table from materials not used by Native Americans; making "wardrums" and planning "Indian War Dances" from the children's own imaginations; role playing "life in an Indian community" when children have not observed life in this situation); (3) a model unit for junior high school students featuring aspects of Native American history and political science (Social Goal One from "Focus on Man"--dignity and worth of the individual; social roles development--individual and leadership; motivation--self and peers; behavioral objectives and rationale; pretest; activities; and post-test); (4) suggested revisions to Social Goal One (statements, revisions, and rationale). (JC)

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A PLACE FOR NATIVE AMERICANS IN SOCIAL STUDIES

GOAL I IN FOCUS ON MAN: SOCIAL STUDIES

FOR THE STATE OF UTAH

by

Carmelita Red Elk Thomas

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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AUTHOR'S PREFACE

Appreciation and gratitude for the author's Comanche lineage needs to be expressed for this has been the driving force in writing this study. Without sensitivity to the special needs of Native Americans this study could not have been accomplished.

It is to be hoped that all Native Americans will have a better chance to express their true worth as a result of efforts such as this.

Carmelita Red Elk Thomas

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CHAPTER I

Introduction

The United States became a haven for many immigrants, because of the opportunities of achieving a kind of life that was considered impossible in Europe. This massive movement of foreign immigrants gave credence to the notion that all men were welcome to achieve success on their own initiative and in terms of their own ability.

Because of this notion, the United States became a nation of minorities, some of whom to this day have retained their distinctive way of life by choice. For example, the Amish people have chosen to be separate from the American mainstream. The Amish are a distinctive minority by their own choice. In contrast, other minorities, such as the Black, Chicanos and Native Americans are not an integrated part of the American mainstream, because of the erected barriers (subtle and otherwise) which effectively separate the ethnic minorities from the American dream of equal opportunity. It is, of course, true that some minority groups, such as the Irish, were restricted in their opportunity; but such restrictions seldom lasted beyond the second generation of immigrants.

Despite the fact that minorities in the United States have had educational opportunities (sometimes forced) beyond those in many nations, still white ethnocentrism has permeated the school systems and reinforced an inferior status

for many members of minority groups. The near exclusive as well as false information of the minority in the curriculum is one evidence of the neglect.

One minority ethnic group which have not received the educational opportunity allotted to Americans in "standard" systems are the Native Americans. Children and youth in the United States public schools have often acquired superficial views of the Native Americans that are biased, stereotyped and limited both in scope and in depth of understanding and knowledge. But, within recent years, an increasing awareness of the true characteristics of "Indians" has developed. Such is the case in Utah, when the Utah State Board of Education adopted on June 9, 1972 a policy of equal education for ethnic minorities.

Another evidence of this trend is the 1972 publication of Utah State Board of Education's Focus on Man: Social Studies for Utah Schools. This guide prepared for teachers (K-12) of Utah Public Schools is viewed by many as a sincere, honest and conscious effort to focus attention of children and youth in Utah upon a study of commonalties among various groups of people throughout the nation and the world. The guide was several years in the developmental and experimental stages and is based upon the best thinking then available as stated by national and regional groups, such as The National Council of Teachers for Social Studies.

Need for the Study

It should be noted, however, that basic philosophical points of view, histories, examples, and interpretations are based upon background drawn from Western European heritage. In several instances this needs to be expanded to

include valuable philosophy and history with examples and interpretations of the characteristics of the first inhabitants of this country, the Native American.

Not only would this expansion be in keeping with the 1972 State Board of Education policy, but would also help to prevent inaccurate or demeaning concepts from occurring.

Some of these inaccurate interpretations are the result of sensationalism in the various media. Other inaccuracies have occurred because of a lack of information. The limited scope of data relative to Native Americans in textbooks and other reading materials used by children and youth is often not sufficient to enable them to form accurate concepts or to gain sufficient knowledge to enable them to challenge poor writers.

Other inaccurate presentations are made because of deliberate efforts to bias someone or some group against the Native Americans. Examples of this are found in newspaper reports which have supported economic gain of special interest groups at the expense of Native Americans--their cultures, their lands, and their persons.

Although there have been some people who have recognized unfair, and often illegal, treatment of the Native Americans, not until recent years has there been sufficient public pressures to cause some change in the ways in which Native Americans have been portrayed. This partial change is a part of the larger scene in which there has been a conscious effort to more honestly and more accurately "tell the story" of minority people. The Black Americans seem to have been more successful than any other minority group in this respect. This is evident in the recent textbooks, where the Blacks are included in pictures and in the written texts. Since the Blacks have been more aggressive in their Civil Rights pursuits,

the Blacks deserve this recognition; but there still remain other minorities, whose very cultural nature prevents aggressiveness. This is the case of the Native Americans. The exposure of their existence in the past as well as presently has not received the just treatment that should be given to a group of humans with much to share.

An examination of Focus on Man reveals an almost total lack of reference to the Native American as an individual or as a group of people. The general purpose of this study is to demonstrate how the approved social studies guide, Focus on Man can be adapted to include an accurate and empethetic treatment of the Native American.

Statement and Purpose

The purpose of this study is to assist in the formulation of several new inclusions in future publications or revisions of Social Studies Guides for Utah teachers. This author intends to indicate areas in Social Studies that could be revised to include appreciation of Native American thought and action.

This purpose arises from the neglect of Social Studies authors to include Native American materials in the present publications for Utah teachers. The purpose of this study will be achieved by citing the inaccurate statement, give rationale for the necessary change and to provide examples of how to correct the problem.

Limitations

The information in this study is limited to Native American studies within the past six years. The most recent activities of Native Americans is the main thrust of this study.

Objectives of this Study

It is assumed that accurate and adequate information concerning Native Americans can be identified, assembled, and presented within the framework and format of Focus on Man: Social Studies for Utah Schools which will enable children and youth to understand more adequately and to appreciate the unique, as well as the common, contributions made by Native Americans to present-day America and to all of its people.

Therefore, the purpose of this study is to help teachers and students acquire factual information and to develop supportative, cooperative attitudes toward an understanding of Native American peoples. The specific objectives are:

1. To define in current usage some frequently used terms peculiar to Native Americans and their cultures
2. To suggest changes in the presentation of "Social Goal I" as it is developed in Focus on Man: Social Studies for Utah Schools to include specific contributions from selected Native American groups
3. To identify a selected bibliography of current Native American sources, which is generally accepted by Native American educators.

This study is not meant to be exhaustive in scope, but only to illustrate and

to demonstrate a need. Further, to show how that need can be satisfied within the existing framework of the social studies curriculum for the state of Utah.

CHAPTER II

Discussion of Native American Terms

The purpose of this chapter is to define in current usage some frequently used terms which are more or less peculiar to Native Americans or to their cultures. Some of these terms are used by Native Americans to apply to themselves, while others are terms which have been used by the larger population to refer to Native Americans. Because this study is limited to a suggested revision of "Social Goal I," only a limited number of terms are presented. However, the current connotations and explanations of these terms are basic to an understanding of Native Americans and their cultures.

Native American

The term "Native American" has reference to any person whose ancestors were living in the Western Hemisphere prior to the so-called discovery of the Americas by Europeans in the fifteenth century. This term does not include any people of European background, such as Vikings who may have lived in Greenland prior to the voyage of Columbus.

Philbrick (1974) points out that the terms "Indian," "First American," "American Indian," "Original American" and "Native American" are synonyms in common usage. He cautions, however, that these terms may be used particularly by Native Americans themselves, to describe or mean "Brotherhood"

and refer to similar or common characteristics shared by all Native Americans and that care must be exercised so that the term "Native American" and other similar terms are not used to ignore individual groups or tribes among the total population.

Native American Education

In the past, "Native American Education" has usually referred to the education of the children of Native Americans by Anglos (Americans by European background). Recently, however, the term has taken on two additional meanings. First, "Native American Education" refers to the education of Native Americans. Secondly, "Native American Education" refers to the education of any people about Native Americans. Indian Education Advisory Committee to the Utah State Board of Education has made recommendation to the Board that this be the definition when referring to Native American or Indian Education in the state of Utah. For the purpose of this study, the second meaning will be used.

Bureau of Indian Affairs

The Bureau of Indian Affairs is an agency within the Department of Interior which is charged with the administration of relationship between the Federal Government and Native Americans. The Bureau of Indian Affairs provides many of the services to Native Americans that other Americans receive from state and local governments, such as: Social Services, Education and Industrial Developments.

Because of the Self-Determination Act of 1975, tribal councils are assuming an increasing role in major tribal policy changes and advising the Bureau of

Indian Affairs on matters pertaining to the tribal groups. A list of programs administered by the Bureau of Indian Affairs is included as Appendix B.

Anglo, Caucasian, European, White

These are stereotype terms which are generally used to refer to people of light complexion who have come from European background and who are often assimilated into the general culture of present-day United States as a group, rather than as specific minorities, such as English, German or Italians.

Tribes

A group of individuals who are bound together in a permanent body having a unified purpose. This division can go still further to clans, or bands, or other smaller division of a large tribe (Stoubenbough, 1970). Historically, each tribe of the approximately 350 different tribes of the United States was considered sovereign. The difference in physical appearance, language, geographical location and way of life constituted a difference that could be said of an Englishman from an Irishman. Although, loyalty to one's particular tribe exists today, many Native Americans have banded together for more and better opportunities to bring about change. Such as in suits against the federal government for tribal water rights and land claims.

The Native Americans are a small number of Americans who have not completely assimilated into the main stream of American life style. Most Native Americans do not want to be included as an ethnic group that makes up the "melting pot" of the United States.

Throughout the years, from 1492 to the present, the Native Americans have clung to the parts of the culture that make Native Americans different from those who have come to this country as immigrants.

Reservation

Reservations are tribally owned lands, ranging from less than one acre (Strawberry Valley Racheria in California) to about 25,000 square miles (Navajo Reservation) with an estimated 150,000 people occupying an area embracing parts of Arizona, New Mexico, and Utah, a tract of land about the size of West Virginia. Most of the reservations were established before 1871 by treaties between the United States and the various tribes, as the whiteman moved west in his search for more lands; others were found later by Federal statutes, presidential orders or agreements approved by Congress. (Forken, 1971)

Economic growth has prevailed in the three reservations in Utah. This has been due to the self-determination of tribal leaders, who have initiated change in education, industry and a change from Bureau of Indian Affairs control to that of tribal government. This is especially true of the Northern Ute (Unita-Ouray) and Navajo Reservations. The Goshute Reservation is following the examples of the Northern Utes and Navajos in pursuing self-determination in governing their reservations. (American Indian Policy Review Commission, 1975)

Native American organization

The most recent Native American organizations all have a similar purpose and that is to promote Native American involvement in deciding the destiny of

Native Americans. These organizations have publications and other contemporary information for all interested educators.

1. National Congress of America (NCIA) Indians, Suite 700, 1430 K. Street N. W., Washington, D.C. 20005, was established in 1944 and from its formation to the present this organization has demonstrated legislative leadership for the benefit of Native Americans.
2. National Indian Education Association (NIEA), 3036 University Avenue, S. E. Suite 3, Minneapolis, Minnesota. NIEA has numerous aids for educators. NIEA is striving for Native American education on Native American terms. A product of the efforts of National Indian Education Association is Project Media, which can be of valuable service to all educators.
3. Utah Indian Education Advisory Committee, 250 E. 5th S., Salt Lake City, Utah 81004. A 1975 organized group for the perfecting of Native American education at all levels and for the promotion of Native American input into recent Utah curriculum concepts.
4. Indian Parent Education Committee. This committee is a necessary group for the requesting of Title IV (Indian Education Act) Federal Assistance within a school district. The committee members have to be Native American parents of Native American students within the school district. The primary function of this committee is advisory in the use of Title IV Federal Assistance.

CHAPTER III

Rationale for Change

The purpose of this section is to make some generalized observations of social studies programs in the primary and intermediate levels and to propose a model unit for junior high school students which features aspects of Native American history and political science. The model unit for junior high level will be based upon the model unit plan suggested on pages 209-227 of Focus on Man to demonstrate how the format and the organization of this state social studies guide can be adapted to include facts and examples from and about Native Americans as well as from and about Western Europeans.

Scope and Sequence

"Scope and sequence" refer to the variety of topics and the order in which those topics are treated by teacher and children. It is generally recognized in curriculum planning that social topics should be introduced to children as soon as they are able to learn and understand the concepts which these topics embody. Obviously, as children mature, these same topics are again studies in greater depth and breadth at other times. Ideas introduced to young children must be presented as accurately and as unbiased as possible, inasmuch as these "first learnings" form the base upon which later experiences are built. The practice of some teachers introducing a study of Native Americans by having small children

make so-called Indian headbands from strips of construction paper or so-called Indian beads by stringing colored macaroni is not only questionable in terms of good teaching practices, but it is giving children inaccurate, distorted, and misleading information about customs, uses of materials, and processes of handicrafts.

Other kinds of activities which have been observed in primary grades of the elementary schools which are questionable are (1) building "Indian Villages" in the sand table from materials not used by Native Americans, (2) making "war-drums" and planning "Indian War Dances" from the children's own imaginations or experiences; (3) role playing "life in an Indian community" when children have not observed life in this situation or when they have only limited knowledge or no understanding of the true circumstances; (4) using Native American regalia, such as a war bonnet, in a demeaning way, or such as adding paper-made feathers to paper warbonnets; (5) smearing paint on children's faces so they can be "Indians."

If children are to form correct concepts, if they are to make accurate generalizations, and if they are to understand Native American's contributions to present-day life in the United States, they must have as many facts, as much unbiased information, as possible for them to utilize at their particular level of maturity.

The following suggestions are made to counter the stereotype "Indian Unit" frequently found in primary and intermediate grades of the elementary school.

Positive suggestions for pre-school and primary grades

Step 1. Developmental history of local community to include the original inhabitants before the mountainmen and pioneers. Contact local school district Indian Parent Committee or Utah State Board of Education Advisory Committee on Indian Education for specific information.

Step 2. Obtain current Native American publications (Ute Bulletin, Navajo Times, and Wassaja) for up-dated information on the contemporary Native Americans within the United States or Utah for an inclusion of Native American current events to the existing curriculum on current events.

Pre-School--Kindergarden

Objective: To learn the difference between "make-believe" and "real" Native Americans in order to form appreciation for the real.

How to accomplish objectives

1. Use actual models or authentic modern visual aids to demonstrate the life style of the "real" Native American of today. Such as showing Indian models in the attire of today and then the attire of long ago.
2. Teach simple authentic native song and dance.
3. Construct "make-believe" versus "real" Native American models by using magazines, newspaper, etc. for examples of both.
4. Destroy stereotype vocabulary (squaw, papoose, warrior, brave, Indian princess, and chief).

Primary Grades--First, Second & Third Grades

Objective: To continue to form appreciation for the natives of America by learning of Native American contributions.

How to accomplish objective

1. Teach concept of natives, (Who were the inhabitants of America before Columbus and how Native Americans and Indians are synonymous. How did the name Indian come to be?).
2. Teach activities of Native Americans. (What is happening on various Native American Reservations? Are all Native Americans on reservations? Who are urban Native Americans?) Use modern Native American newspapers.
3. Teach about the contributions of today's Native Americans. (How are various Native American groups or individuals contributing to the welfare of this country?)
4. Teach about the contributions of Native Americans of long ago which are presently being used today. (What food, medicines, clothing, shelter and legends are adaptions of what Native Americans have used long ago?) Show examples.
5. Teach about the contributions of the tribes of the local area (learn simple native song, dance, games, art and handicrafts indeginous of locale).

Positive suggestions for intermediate grades

Step 1. Developmental history of Utah to include the original inhabitants before the mountainmen and pioneers.

Step 2. Discussing the population changes of Utah's Native Americans and the geographical concentration of Native Americans within the state today.

Step 3. Developmental history of the United States to include Native Americans history as part of the organizing of the government and as part of the Western Expansion.

Step 4. Discussion of tribal groups and present locations in the United States.

Intermediate Graces--Fourth, Fifth & Sixth Grades

Objective: To learn the many and varied tribes of the Native Americans in Utah and the United States.

How to accomplish objective

1. Who are the Native Americans of Utah? How do they compare to the natives of other countries? (Learn tribes of Utah or tribes of United States.) Where are the tribes located?
2. What are the Native American language groups? Are they used today?
3. What are some of the Native American customs of Utah or the United States? (Learn songs, dance, art, lands, plants, games legends, and myths of different tribes of state and selected tribal groups of Utah to form an understanding of the Native American heritage of Utah.)
4. Contributions of past Native American leaders, as well as those in the present (use time line).

5. Indian lands and court cases of today, as well as long ago. (Use modern Native American maps and Native American newspapers.)

Positive suggestions for junior and senior high school

Focus on Man, pages 22-23, outlines the needs of junior and senior high students and specifically states:

> The social studies sequence for junior high will allow the opportunity for self-fulfillment as well as gaining new capabilities for and commitment to fulfilling a contributive role within the society in an ever new world.

The drop-out rate for Native American junior and senior high school students is extremely high within the state of Utah. (Parry 1975) The formulation of a social studies program that Native American students can relate to is one possible answer in helping junior and senior high school students remain in school. This in turn will benefit not only the Native American students, but their families, communities, and state.

A more complex study of Native Americans consisting of the newest developments of anthropology, histories, (oral as well as written), sociology, economics and political science should be a consideration on building a program of interests to all Utah junior and senior high students.

Studying the establishing governments of Native Americans of today could serve as a starting point for an interesting study of Native Americans in their role of being the creator of their destinies. The Northern Utes, Southern Paiutes, Northern Utah Shoshones, Goshutes and Navajos are five tribes that have

established forms of self-government in operation today. A study of their self-determination is outlined in this model unit.

The following outline for a model unit for junior high students was developed by following the pattern for a model unit on pages 209-227 of Focus on Man, 1972.

Model Unit for Junior High

I. Social Goal 1--Dignity and Worth of the Individual

Focal Point 2--The individual in a democracy must rely on his own intelligence and the ability to form social working patterns in groups.

Political--Southern Paiutes, Navajos, Northern Utah Shoshones, Goshutes and Northern Ute Tribal Governments.

II. Social Roles Development--Individual and Leadership

III. Motivation for Unit Selection--Self and Peers

1. Exhibits of Native American contributions (arts and crafts, foods, medicines, and pictures of historical and contemporary Native American leaders).
2. Guest lecturers who are Native American and who can give personal insight into specific problem areas. (Contact local Indian Parent Committee or Advisory Committee to the State Board of Education or Utah's Directory of Indian Affairs or Utah's Special Assistant on Indian Education.)
3. Display of Native American books for student use.

4. Display of Native American newspapers (Ute Bulletin and Navajo Times) and other tribal publications for student use.

IV. Behavioral Objectives: At the completion of this study, each student will be able to:

1. Relate in oral or written form, a brief historical development of each tribe (Southern Piaute, Navajo, Northern Utah Shoshone, Goshute, and Northern Ute).
2. Relate either orally or in written form the early political structure of each tribe.
3. Be able to list the needs for self-government for each tribe.
4. Relate in either oral or written form the structure of self-government of one tribe.
5. Compare individual research with that of other students.
6. Be prepared to defend or oppose tribal self-government.
7. List areas that need improving.
8. Write proposals for improving tribal self-government.

V. Behavioral Objectives Rationale: By studying the early developmental history and political tribal structure of the major tribe today of Utah, the students will realize the reasons why the tribe are behind in handling their own affairs. The students will become involved in defending or opposing tribal self-government and prepare themselves as future leaders in their own communities.

VI. Pretest: Teacher prepared test questions on (1) identifing Utah tribal groups and (2) identifing geographical location of the five major tribes of Utah.

VI. Learning activities:

1. The history of the five major tribes in Utah is different. By learning of the early history of these tribes, a student will reject the concept that all Indians are alike. The student will consider the similarities and differences to illustrate the dignity and worth of the individual tribal members.
2. Researching historically and contemporary political systems will help the student identify what a democracy should be and how individuals are to assist their government if it is truly a democracy.
3. Student research should include the opinions of modern Native American leaders in Utah. (Contact Utah's Director of Indian Affairs, State Capital Bldg. SLC)

VIV. Post test: Teacher prepared test questions on (1) identifying Utah tribal groups, (2) identifying geographical location of the five major tribes of Utah, and (3) explanation of tribal self-government versus earlier political structure of the five major tribes of Utah.

Conclusion

A beneficial aid in promoting Native American studies would be an inclusion to the "Man in History World Environment" page 21 of Focus on Man to specifically declare the need to use an authoritative, informative study of Native American people, which is appropriate to the age level as a basis for the study of the total American culture.

The major concern of Focus on Man is to instill in Utah students an understanding of "people." A possible first study could be on the various ethnic groups represented in Utah.

CHAPTER IV

Suggested Revision to Social Goal I

Recognition of the Dignity and Worth of the Individual

Introduction

The basic social goals and generalizations are given in detail on pages 287-370 of Focus on Man. The section allotted to Social Goal I, Recognition of the Dignity and Worth of the Individual will be examined in detail. Only those items that need editing or suggested inclusion will be mentioned as well as rationale for inclusion. The absences of a numbered item means there was no need for revisions. In this proposal, suggestions will be made concerning the inclusion of Native American studies in Social Goal I of the revised edition of Focus on Man. Similar methods can be employed for the other goals.

Statement

Suggested Revision to Social Goal I

Recognition of the Dignity and Worth of the Individual

The uniquely distinguishing quality of Western democracy is its insistence that the individual is the all-important unit of society. Following the philosophy of John Locke, it is the individual man who possesses inalienable rights, deprived from God and nature. This in turn springs from Judaic-Christian and stoic value of the preciousness of the individual life. In this system of values, government is an implementing agency, a mean to the end of protecting and guarantying rights. The state is therefore not an end in

itself, as totalitarianism would maintain. The rights which are inalienable and which governments should substain, include life with at least a minimum standard of living, liberty compatible with the rights of others, freedom of thought and speech with their concomitant responsibilities, freedom of religious and from an established church. In his relationships with other man the democratic individual should treat them as individuals, avoiding stereotyped thinking and looking for the essential worth and dignity of each. This is not an uncritical sentimentality, for some men have little worth and not dignity. When we try to see why persons act as they do, however, we understand them better. We need to know better the interpersonal competencies, the skills, of getting along with people in individual contacts and in groups. The social ideal is that each man, by his own work and his own efforts, may make what he wishes of himself. Any comprehensive analysis of American history and its society, however, does discover instances of intolerance and prejudice; they illustrate our imperfections and sins. Stereotype preconceptions are widespread; we generalize in terms of race or religion. Society evaluation of the individual is based in too large part of what work he does. The Nature of the work is the major element in establishing social class while more fluid than in some societies, is distinguished here. (Focus on Man, 1972. p. 287)

An addition to the introductory paragraphs on page 287 of Focus on Man (1971) could read:

An understanding of the early history of America begins with a realization that civilizations existed prior to the invasion by the Western European cultures; archeologists, anthropologists and sociologists have made substantial discoveries illustrating the simplicity of a culture deprived from nature that was not in conflict with Judaic-Christian beliefs.

Rational

Perhaps students being taught to work harmoniously with nature and mankind can foster value systems other than that one of acquiring wealth at any expense. It is common assumption that Native Americans have not changed since "discovery" took place. Anthropologists have proven that a thriving pre-Columbian civilization existed prior to the discovery.

Meggers (1972, p. 113-114), states that pottery was introduced to the Florida and Georgia coasts before 2000 B.C.; maize has been detected in the mid-Atlantic area prior to 1500 B.C.; Engineering achievements were discovered near the mouth of the Mississippi River between 1200 B.C. and 400 B.C. and the Hopewell culture of about 300 B.C. in the Ohio Valley, showed that presence of obsidian and grizzly bear teeth from the Rocky mountains, alligator teeth and shells from the Atlantic coast and the Gulf of Mexico, copper from Minnesota and mica from the Appalachian Mountains. These attest to the far-flung trade network for the acquisition of exotic raw materials. The concept that man holds an inalienable right to property should not necessarily mean that this brings about happiness and that the acquiring of large amounts of property makes the ideal American. The Native American concept of land ownership is that land is a gift from the Creator for the use and good of all man.

Statement

On page 287 of Focus on Man it states:

> 1500-1700 philosophers of man such as John Locke and Thomas Hobbs were used as models for the founding of American philosophies. An indication of non-Western European philosophers would be more in keeping with the ideal American concept.

Rational

Relatively little research has been done on the Native Americans political organizations which were in existence in the Western hemisphere long before John Locke and Thomas Hobbs were born in Europe. (Wax, 1971. p. 50).

The effect of Native Americans on American history in general has scarcely been considered. Much of American history has been a function solely of a white culture in spite of the fact that until well into the 19th century, little effort was made to understand the life, societies, cultures, thinking and feelings of Native Americans and how all these affect white man and their societies. (Wax, 1971, p. 50.)

Statement

On page 288, #4 of Focus on Man, it states that:

> John Locke theorized that man in an early state of savagery were noble and happy. In establishing government, individuals surrendered some of their personal rights, but as the basic rights life, liberty, and property--were inalienable, these were guaranteed and protected by the government. Thus, in the political system advocated by Locke, the individual is centerly important and government is a mean by which rights are protected and not an end in itself.

An inclusion as a part of #4 should be:

Relatively sophisticated political systems were established by the major tribes of the first Americans. Practically all Native American groups practiced a form of government that advocated the individual as centrally important and conceived of government as a [illegible] by which tribal members enjoyed life and liberty.

Rational

The major differences between Locke's theory and the Native Americans' way was that the Native Americans were individually bound by customs, rather than law, to care for others, and to share material wealth.

Statement

Numbers 4 and 5 on page 228 read:

4. Thomas Hobbs assumed that men in early state of savagery were so brutish and miserable that in agreeing to a social compact, they surrendered all of their personal rights to the resulting government. This served as a justification for absolute rule since the individual has no rights which the state was bound to respect.
5. Political thinkers since Hobbs, such as Hegel, Marx and Lenin, have deprived the pattern of totalitarian from Hobbs premises. If the state is all-powerful over the person, then the individual's reasons for being is to improve and glorify the state. The nation becomes an entity independent of its components; the whole is greater than the sum of its parts.

Rational

Numbers 4 and 5 stress only the Western European thought. Therefore this paragraph should include an acknowledgement of the fact that early Native Americans people never surrendered their individual rights no matter how "savage," "brutish" and "miserable" the conditions. This is evident in the Self-Determination of 1975 whereby Native Americans were given the right to govern themselves. The implicit conclusion that must be reached here is that the existence of "primitive" uncomplicated societies inevitably results in totalitarian governments, which is not necessarily the case.

Statement

Number 6 on page 288 states:

The philosophic principles which recognized human dignity and worth have been translated into public law and civic policy in such documents as the Bill of Rights, The American Declaration of Independence, the American Bill of Rights, The French Declaration of the Rights of Man and of citizen and the United Nations Universal Declaration of Human Rights. Most of our state constitutions contain a bill of Rights.

Rational

Number 6 should include the Choctaw (prior to Oklahoma becoming a state) Bill of Rights included with the English Bill of Rights, the American Declaration of Independence, etc.

Statement

Number 7 on page 288 reads:

> In studying the political institutions of American society it should be emphasized that under the democratic tradition, following the reasoning of Locke, institutions exist for mankind and government rests upon the consent of the governed.

Rational

Number 7 on page 288 should include not only Locke's reasoning, but that of other non-Western-Europeans. The Native Americans historically as well as presently have a democratic method of instituting a government based upon the consent of the governed.

Of all the minority groups in the United States, the Native Americans alone have government, laws, and resources to be a sovereignty. The ancient form of tribal government is followed by the tribes of today. Such is the case of the most populous tribe, the Navajos. The Navajo government is represented by the council house; instituted by the clans within the Navajo Tribe. The appointed Representative meet to discuss all matters. In this matter, the voice of all Navajos who have varied geographical interests are heard and the decisions to move on an action is not made until all have been represented and heard from.

The chairman and vice chairman are administrative positions and do not have veto power. The Bureau of Indian Affairs have a limited amount of power and can veto. (Link, 1976)

Statement

Number 10, page 289 reads:

> The United Nations Universal Declaration of Human Rights is a yardstick which can be used to measure the extent to which the dignity and worth of each individual is recognized in each sovereign nation and social groups within the nations. Some violations which occur are the inferior positions of women in many societies, national prejudice against the foreigner, racial discrimination, religious discrimination, class discrimination, with caste as the most rigid form of organized discrimination. The concept of Universal rights and freedom for the human family has long been accepted as an ideal, but the Universal Declaration of Human Rights is a pioneer achievement in the effort to achieve these rights and freedoms on a world scale.

Rational

Number 10, page 289 should read:

The United Nations Universal Declaration of Human Rights is a yardstick which can be used to measure the extent to which the dignity and worth of each individual is recognized in each sovereign nation and by social groups within the nations. Some violations which occur are the inferior position of women in many societies, natural prejudice against foreigners, neglect of the place of the first Americans (Native Americans) in establishing tribal self-government.

Statement

Focus on Man (1972, p. 289), Historical: Number 11 reads:

> Recognition of the dignity and worth of the individual is a part of the heritage of Greek and Hebrew thought. The idea became part of Western

culture. Implementing the principle by public law and social customs has been a long, hard, and unfinished struggle. The movement toward universal recognition of human worth and dignity has been halted and sometimes temporarily reversed by governing elites, dictators, imperialists, dominant majorities and other persons and groups who valued power or wealth above human rights.

Rational

Number II should read:

Recognition of the dignity and worth of the individual is a part of the heritage of the first Americans (Native Americans) as well as Greek and Hebrew thought. The idea in part was established by the Native Americans, upon this continent prior to the western culture. Implementing the principle by public law and social customs has been a long, hard and unfinished struggle. The history of America begins the thwarting of the dignity and worth of the Native American and has prevented a mutual understanding of two different cultures and since then, the movement toward universal recognition of human worth and dignity has been halted and sometimes temporarily reversed by governing elites, dictators, imperialists, dominant majorities and other persons and groups who valued power and wealth above human rights.

Statement

In Focus on Man, (1972, p. 290) number 14 reads:

In the United States, the concept of the dignity and worth of the individual and of basic rights that he claims, has been developed and supported by actions of individuals and groups from colonial times to the present day, as well as by legislative measures. From Roger Williams and Peter Zenger through the Anti-Slavery societies and the Feminist organizations of the 19th century to the various organizations operating today in

defense of civil liberties, socially conscious today have taken an active share in broadening and deepening the recognition in American Society of the dignity and worth of the individual

Rational

It should have the following addition:

In the United States, the concept of the dignity and worth of the individual and of the basic rights that he may claim has not been fully recognized. There have been attempts by early American leaders to have all men equal, but the dominant culture has prevented success, until the 20th century leaders who had felt the pressure of ethnic groups and made change in recognizing the worth and dignity of diverse ethnic heritage as well as allowing their rightful place in leadership of America's future.

Statement

Various factors in the development of the United States have operated to strengthen recognition of the dignity and worth of the individual. The equalitarian of the American frontier reinforce the basic doctrine in a society where every person was needed and most of them demanded some measure of respect form others. Policies concerning immigration strengthened the concept of the worth of the individual. Immigration who entered the United States were given the same civil rights as native born citizens. Those immigrants who came from countries where civil rights formed little part of the national traditions generally accepted these rights and made them a part of the tradition they upheld.

Rational

Number 15 of page 290 does not include any consideration of Native American people. The equalitarianism of the American frontier did not extend to the original inhabitants of the land.

Manifest Destiny decreed that other cultures must give way to Anglo advancement. The Native Americans lost most of their lands, cultures, and dignity in the process. (Patrick, 1973, p. 2)

Furthermore, Native Americans were not enfranchised until 1924, which was long after the "American Frontier" had disappeared.

The same is true of other minority groups. Number 15 of page 290 as it is written should not be in Focus on Man. A suggested number 15 reads:

Limited factors in the development of the United States have prevented the strengthening of the dignity and worth of the individual. The basic Judaic-Christian ideals of early Anglo-American was not fully implemented to include all Americans. Nevertheless, the survival of those who were forcibly committed to the alien way of life has taken place to where equalitarian influence is presently being enforced to include all Americans.

Statement

Number 16 on page 290 reads:

> The record of Americans is recognizing the dignity and worth of the individuals has its negative aspects as well as its positive. However, the white American male citizens has violated his own belief in the concept by denying its principle when applied to Negroes and of other racial minorities. Many immigrants, especially those of lower-economic background, encountered prejudice and discrimination of the United States. Members of religious minorities have suffered discrimination treatment. The recognition of the right of women to own property, vote and in general enjoy social and political and economic equality with men was long delayed has not yet been fully achieved. While, the overall trend has been toward increased recognition of the worth of the individual, the need to eliminate negative exceptions has persisted and does persist.

Rational

It should read:

The record of the Anglo-Americans in recognizing the dignity and worth of the individual has had far too many negative aspects. The white American male citizen of early America has violated his own belief in the concept by denying its principles when invading the rights of the Native American people. First, it was the greed for their native property and secondly, the dehumanization of the dignity and worth of each individual called a Native American in suppressing their desired and enforcing genocidal conditions upon the Native Americans.

Statement

On page 291, number 19, it reads:

> Western democratic emphasis on the individual has produced the system of private enterprise as the basis of the economy. The salient elements of the system are a money economy, a price mechanism and rewards commensurate to risks and individual abilities.

Rational

The following should be added:

A part of the western democratic economy is the Native American concept of tribal self-government. The individual tribal member has the opportunity to help maintain a government for his particular tribe by contributing to the work force for their economic endeavors. Not only does he enrich himself by working, but benefits others of his tribe by favorable productions within the tribal money-making enterprise. The profits from these enterprises better the life style of the tribe and encourage self-determination of the individual.

Conclusion

Brandon (1973, p. 7) states:

> The great men of those first years of American government have been made into heroes of almost legendary stature and rightly so. Individuals like Washington, Franklin, Jefferson and Hamilton seldom appear in one generation. They lived in a challenging time, they met that challenge, and in so doing formulated a democratic system of rule "of the people," "by the people," and "for the people."

Focus on Man, Social Studies Guide for Utah Schools infer that these men were influenced by the early English philosophers, but little credit is given to those true Americans who actually occupied the land that these revolutionists were fighting to keep as a democracy. Because no written record was kept of the Native American philosophers who helped formulate the thinking and way of life of the early Americans, does not mean there were none and that these early Americans did not have a civilization that places itself with that of the early city-state Greeks or any other civilization.

The average Utah world history student acquires some information on the rise and fall of Carthage or the invasion of the Huns under Attila or the life and times of King Alfred, but would know every little of the Long Walk of the Navajo, the Trail of Tears, or the life and times of Chief Joseph of the Nez Perces. To prevent this error in education from continuing, changes must be made at the curriculum planning stages.

Recognition of the values of a culture includes recognition of some of its short comings. It is important that our children not be lulled into complacency and the false security of feeling that there have been no injustices in our

country. The goals of the early Anglo-American founders were based on democratic principles, but the accomplishment of these principles need improving.

This study has presented a series of specific suggestions on the primary, intermediate and secondary levels so that an expansion of the present Social Studies curriculum would include more extensive reference to the Native American. These suggestions have been so presented that they can be included in the revision of Focus on Man.

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APPENDIXES

Appendix A

Annotated Bibliography

Introduction

The purpose of Appendix A is to list and to briefly describe a selected number of recent publications on Native Americans. These include both teacher source materials and writings suitable for use in classrooms or inclusion in a school library.

The selections have been coded in order of preferance: (1) most preferred for classroom usage, (2) resource book for teachers and secondary students, and (3) not to be considered in Native American studies.

1. Indian Leaders Who Helped Shape America by Ralph W. Andrews (1).

The contents of this book can assist in identifying Native American leaders prior to the invasion of their lands. Many leaders were highly capable of leading their particular tribe in peaceful pursuits and they had little or nothing to do with the so-called Indian wars. The author has presented actual Smithsonian Institute photographs or portraits of such leaders.

2. I Have Spoken--American History Through the Voices of the Indians, compiled by Virginia Irving Armstrong (1).

I Have Spoken constitutes an important piece of our common history. This book is a collection of chronologically arranged speeches of Native American leaders from 1609 to 1970. This book represents what can be done by American historians if they would only consider using the early records in the

Archives as well as oral histories. Frederick W. Turner III writes in the Introduction that there appears a pattern in many of the Native American speeches delivered to whites. The list consists of (1) expressions that the Indian is a man of peace--this apparently with reference to the particular nation's dealings with whites; (2) a backward glance toward earlier charities extended to whites; (3) recitation of the Indian's land heritage; (4) recital of more recent history--Indian land concessions to the ever-advancing whites; (5) hopes voiced that such a provess may here and now be permanently arrested; (6) concluding expressions of peace and amity.

3. Tell Them They Lie, The Sequoyah Myth by Traveller Bird (2).

This author is a direct descendent of George Guess or Sequoyah. This book is an attempt by the author and 16 other direct heirs of George Guess to correct historical guesswork. All unpublished documents quoted in this book are in the collection of the author and the other 16 heirs of George Guess. Some historians have discredited this book as not being authentic.

4. The Last Americans, The Indian in American Culture by William Brandon (2).

The Last Americans is a valuable book for all Americans who are interested in reading the left out parts of early American history. William Brandon does an excellent job in presenting the many varied tribes of the Native American and how they had a part in the formation of American history.

5. Utah's Black Hawk War, Lore and Reminiscences by Carlton Culmsee (3).

The title should read, Utah's Black Hawk War, Lore and Reminiscences

of Non-Native American Participants. This book adhers to the old biased, one-sided version of settlers and Native American wars.

6. Sand in a Whirlwind, The Paiute Indian War of 1860 by Ferol Egan (2).

The Indian Wars of the American West hold a strange fascination for the world. No doubt, part of this is derived from movies, part from fiction and folklore, and a very small part from objective histories of what took place, why it happened and who was there. The author's sympathies are with the Paiutes. Yet, this book does not palliate the Paiute way of life.

7. Behind the Trail of Broken Treaties: An Indian Declaration of Independence by Vine Deloria, Jr. (2)

According to the Navajo Times, this author is generally acknowledged to be today's leading Native American author. In his most recent work, Deloria proposes a starting solution to the problems facing the Native American today. Mr. Deloria believes that the best way to insure the realization of Native American goals is for the United States to recognize the Native American tribes as small independent nations under its protection. Any aid needed by the Native American nations would be negotiated through a treaty, the terms of which would have to be acceptable to both the United States and the individual Native American tribe. Native American tribes would have complete control over their internal affairs, and the animosity created by the imposition of arbitrary laws would be avoided.

Mr. Deloria gives a detailed account of the history of the United States and Native American relations in this new controversial book.

8. Custer Died for Your Sins, An Indian Manifesto by Vine Deloria, Jr. (2)

The reasons given by the author for writing this first book are to raise some issues for the younger Native Americans which they have not raised for themselves and to give some idea to the white people of the unspoken but often felt antagonisms detected in Native Americans toward them and the reasons for such antagonism. Mr. Deloria criticizes the past and present efforts of anthropologists, historians, educators, sociologists, missionaries, and government agencies. The presentation is somewhat humorous but still informative. The author not only criticizes the Anglo but also the Native American leadership.

9. We Talk, You Listen, New Tribes, New Turf by Vine Deloria Jr. (2)

The purpose of this book is to answer questions previously raised in Custer Died for Your Sins. The author deals with the problems facing the Black, Mexican American as well as the Native American, which gives a broader overview of the minority problems in the United States. Mr. Deloria makes a comparison of each group and illustrates how the solutions to each group's problems cannot be completely answered by following the same method of solution.

10. Ute People Workbook edited by Norma Denver and June Lyman (1)

This workbook was prepared and approved by the Ute Tribe for use in the Uintah County School District where part of the Uintah-Ouray Reservation is located. The book will not only help the Ute children retain cultural pride but will foster understanding on the part of their Anglo school mates and the community.

More material should be made available about other tribes in Utah. The workbook sets the example as to how this can be done.

11. Can the Red Man Help the White Man? A Denver Conference with Indian Elders (2)

On April 9, 1959, Robert L. Bennett, the then Commissioner of Indian Affairs, wrote a letter to the Myrin Institute stating the value and great service of this conference to the American people because of the sharing of some of the basic life philosophy of the Native American. Mr. Bennett states that this is a philosophy that has resisted the on-slaught of counter-philosophies. Mr. Bennett further states that it is fortunate that at this time in history Native American philosophy can contribute to the development of a proper perspective for changes in American society by providing a focus around which to build a better future. The material in this book will be very enriching to both the non-Native American student and teachers.

12. To Live on This Earth: American Indian Education by Estelle Fuchs and Robert J. Havighurst (2)

The authors of this book directed the National Study of American Indian Education in 1971 and the findings of this federally funded project. The project's primary aim was to make a comprehensive examination of the present state of Indian Education.

The public schools, Bureau of Indian Affairs schools, and the mission schools of highly populated Native American areas were observed and research gathered on the relation of the Native American to the community, students, parents,

teachers, and influential persons in the community. Also, data on mental alertness was researched. The statistical data provided would also be of interest to the non-Native American student.

13. American Indian Women by Marion E. Gridley (2)

One of the greatest misconceptions of the early Europeans was the status of the Native American women. They were thought to have a lowly position in life, to be little respected by their men. Nothing could be further than the truth and Ms. Gridley treats the subject with the knowledge and respect long overdue.

There are many other Native American women who could have a just place in this book, but most of the prominent past and present Native American women leaders are mentioned.

14. Indian Voices: The First Convocation of American Indian Scholars (2)

The First Convocation of American Indian Scholars brought together Native scholars, professional people, artists, and traditional historians. Every effort was made to obtain a good cross-section of Native Americans. This book is a record of the assembly presentation and papers given at panels.

In the past there has been very little true representation of Native Americans on the highest levels, where conclusions are drawn, decisions made, and long-range policies formulated. This is the reason the First Convocation of American Indians Scholars was called to bring together not only scholars but Indian students, tribal leaders, and non-Indian friends, to explore the issues as these bear on the Indian people as a whole.

15. Red Power by Alvin M. Josephy, Jr. (2)

Josephy is a distinguished Anglo author of Native American oriented books. He has done a tremendous amount of research on the subject. This research has included going to the Native Americans themselves. In this book, he has drawn from non-Native American sources, as well as Native American sources on subjects that are of primary importance to today's Native American.

16. Legislative Review, Indian Legal Information Development Service (2)

This is a Native American monthly publication for the purposes of bringing out legislative matters before all Native Americans. This publication eliminates the mystery of what happens in Washington, D. C., concerning Native American problems and concerns.

17. Navajo Times, A Navajo Newspaper, Window Rock, Arizona (1)

This newspaper is published weekly by Navajos on news of interest to the highly populated Navajo Reservation of Arizona, New Mexico, and Utah. There are articles within this publication that should interest all Native Americans and for those studying about Native Americans.

18. National Indian Education Association Publications, Minneapolis, Minnesota (2)

The publications that come from the National Indian Education Association are primarily for its membership, but it is an excellent source for non-members who may be in need of the most recent information on Native Americans.

19. Dictionary of the American Indian by John Stoutenburgh, Jr. (1)

This comprehensive work combines information from unbiased sources as well as being the product of five years of research, interviews, and travel in the United States. This book helps to clarify terms which are often used incorrectly and states facts without prejudice or intent to influence.

20. Textbooks and the American Indian, Indian Historian Press (2)

On August 19, 1965, the American Indian Historical Society, an all Native American organization of scholars and Native American historians, appeared before the California State Curriculum Commission to present its views on books then being submitted for adoption by the state of California. This organization examined textbooks being used in California schools and found that not one of the books being used was free from error as the role of the Indian in the state and national history.

A new movement was created from this action. Non-Native Americans as well as Native Americans were requesting that the textbooks be corrected.

21. The American Indian: Arising Ethnic Force, edited by Herbert L. Marx, Jr. (2)

This book attempts to reflect changing attitudes both of and toward Native Americans by compiling articles from various publishers and authors on current Native American subjects.

This is an excellent reference book for Native American studies both past and present, but with greater emphasis on the present.

22. Indian Oratory: Famous Speeches by Noted Indian Chieftains by W. C. Vaderwerth (1)

For the first time the ancient speeches of the Native American leaders are brought together in one book. The collection found within this book gives from their point of view a vivid picture of issues facing the Native Americans who first sought to accommodate and finally to resist the engulfing tide of an alien society.

23. This Country Was Ours: A Documentary History of the American Indian by Virgil J. Vogel (2)

This is selective and designed for the undergraduate college student. This book is an ideal educational reference book because it is in the chronological pattern in which most history is often taught. The appendixes include such subjects as the political party platform planks relating to Native Americans from 1872 to 1968, famous Americans of Indian descent past and present, selected audio-visual aids, selected museums with significant collections relating to American Indians and government agencies concerned with the Native American.

24. The American Indian in Urban Society edited by Jack O. Waddell and O. Michael Watson (2)

Nine anthropologists and one Native American researched the problems of Native Americans in an urban setting, and from their findings the editors compiled the results. This is a good resource book on the contemporary problems of urbanization from the Native American point of view. Although this work is not

error free, it would be helpful to the teacher who has a sizable number of Native American students in his classroom.

25. Wassaja, a National Newspaper of Indian America, San Francisco, California (I)

This is a monthly publication by Native Americans for Native Americans on a national basis. The authors of the articles represent many of the tribes throughout the United States and Canada. This publication is a must for classrooms and interested educators of all educational levels.

26. Indian Americans, Unity and Diversity by Murray L. Wax (2)

This book offers an orientation to the contemporary situations and problems of the Native American. It is a guide to the kinds of information which are available about Native Americans and to give sufficient references for a more complete study. Enough historical and anthropological information is given to make for better understanding.

27. Weewish Tree, a Magazine of Indian America for Young People, Indian Historical Press (I)

This excellent booklet is published six times a year by an all Native American staff of writers. The articles and stories are from various tribes of the Americas and written especially for the elementary student.

28. Magic Medicines of the Indians by C. A. Weslager (2)

Even though the title is misleading, this is a fairly well researched book

on the Delaware or the Lenape Native American's herbs and plants for food and medicinal use.

29. Among the Shoshones by Elizah Nicholas Wilson (3)

This book is written for the purpose of selling a book and does not contribute to the education of the e'ementary stucent or any other reader. It takes a Native American to tell about how life is in a Native American community. It cannot be done by an Anglo who has lived among them for a short time. It is shocking to have this book reprinted and praised by the publishers as being an exciting tale for elementary children, and more shocking to have this book presently read to children by Utah teachers.

30. The American Indian Reader, Education edited by Jeannette Henry (2)

This is second in a series of books designed for classroom use, teacher preparation, and general reading. The reader includes a collection of the most important articles published in The Indian Historian and includes new teacher aids on Indian studies.

Conclusion

It is hoped that the foregoing list will aid educators in selecting sources judiciously. Some of the works listed are authored by Native Americans and others in cooperation with non-Native American authorities.

Appendix B

Programs Administered by the Bureau of Indian Affairs

Community Development

15.104	Community Development
15.115	Housing Development
15.116	Housing Improvement

Economic Development

15.117	Industry and Tourism Dev. & On the Job Training

Education

15.100	Adult Basic Education
15.105	Contracts with Indian School Boards
15.109	Dormitory Operation
15.110	Federal Schools
15.114	College and University
15.130	Assist. to non-federal schools (John-O'Malley)

Employment

15.108	Employment Assistance

Funds

15.118	Investments--Tribal, IIM
15.123	Indian Loans--Claims Asst.
15.124	Indian Loans--Economic and Social Development (Indian Credit Program)

Lands and Property

15.101	Extension Services
15.106	Irrigation, Construction, Maintenance, Operation, Power

15.111	Indian Forests--Fire Supression, Rehabilitation
15.112	Indian Forests--Management, Protection, Development
15.119	Range Management
15.120	Real Estate Appraisal
15.121	Real Estate Services (Real Property Mgt.)
15.126	Soil and Moisture Conserv.
15.127	Property Acquisition--Trans. of Fed. Owned Bldgs., Improvements and/or Facilities
15.128	Property Acquisition--Trans. of Indian School Property

Law and Order

15.131	Judicial, Prevention and Enforcement Serv.

Roads

15.122	Reservation Roads & Bridges
15.125	Road Maintenance

Social Services

15.103	Child Welfare Asst.
15.113	General Assistance
15.132	Counseling

Technical Assistance

15.107	Engineering

Tribal Government Operations

15.102	Operations
15.129	Accounting Services
15.134	Tribal Affairs Management